342 located across from the latter door. At the right of each entranceway
[354] there was a low porch and to the left a low porch and small stall, or
[231] a stall only. Buffalo calves were sheltered in each stall. The entranceway and features to right or left of it were protected by the single side-gabled roof covering all houses within the row.

By 1870 some houses were whitewashed; by 1880 whitewashing was
356 a more widespread practice and house roofs were being tiled; by 1895
342 sleeping platforms made from broad and thick planks were replacing
352 interior storage platforms; and by 1935 most Badaga houses had brick or stone walls, tiled roofs, and sleeping platforms (Shortt 1868: 50; Grigg et al. 1880: 225; Sastri 1892: 757; Ranga 1934: 5). However,
342 despite these and other changes, the Badaga house type as described
[356] by Jagor and others remains essentially the same (Figure 18). Most houses now have whitewashed brick walls, and roofs are commonly made with sawn timbers, corrugated iron sheets, and tiles. Front entranceways may be located to the right or left. If there is a right
342 entranceway, a sleeping platform replacing the storage platform men-
• 353 tioned by Jagor will be against the right wall of the front room. A
[352] mortar in the floor and rotary quern (usually present) will be near the wall on the opposite side, and all other features within the house will be arranged accordingly. If there is a left entranceway, a sleeping platform will be against the left wall, mortar and rotary quern will be near the wall on the opposite side, and all other interior features will accordingly be reversed from left to right. The
342 room for bathing (himbara) no longer runs all the way across the back, but is located behind the front room (ithamanai). The open doorway

[TEXT CONTINUED ON PAGE 127]

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)

AW50 Badaga AW50
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

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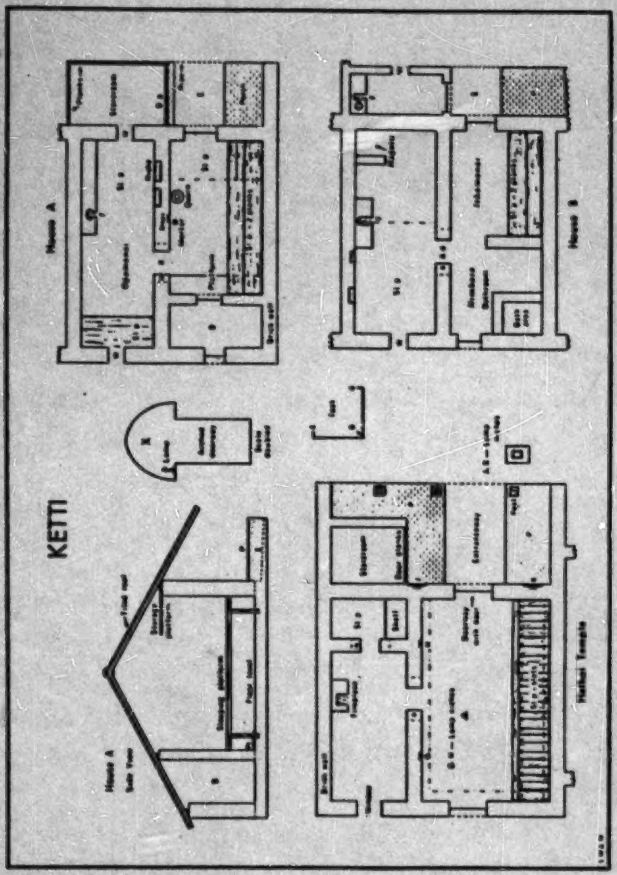

Figure 10. Badaga house (A), Badaga temple, and a Theraiya house (B)

342 between the front room and kitchen (oganasai) is typically arched. Over the kitchen fireplace, opposite the door, there is usually a flat
251 woven bamboo and cowdunged drying basket measuring three or more feet
353 across. This is especially useful for drying grains during monsoons. Near the front kitchen wall there may be a sacred hagotu for milk storage and processing, but many houses no longer have this feature.
(562) If a hagotu is absent, the front portion of the kitchen is still considered sacred and for men only. An upper storage platform (atlu)
342 usually covers all or a portion of the kitchen. This and small upper storage platforms covering portions of the front room are reached by a ladder which is sometimes set permanently into the central wall with arched door. As in Jagor's time, there is usually a porch to one side of the entranceway. The calf stall on the other side is now replaced by a porch, guest room with or without a fireplace, or a storeroom. Thus, if there is a right entranceway, there will be a porch to the right, and one of the above-mentioned features will replace the stall to the left. This relationship is exactly reversed when there is a left entranceway.

(565) The traditional house type may be modified. Poorer families, or individuals sharing the inherited parental home, may dwell within half-houses formed by sealing in the arched doorway of the central partition. Two arched doorways are then built into two walls constructed about three-fifths the interior distance back from the front wall. The small back rooms will serve as kitchens (Figure 17). Sometimes the basic floor plan is maintained, but the house is so enlarged that its front and back walls no longer are aligned with walls

346 the entranceway. If a storeroom is built on a porch, it will be right of a left entranceway or left of a right entranceway. As in houses, arrangement of interior features is dependent upon a left or right entranceway. If there is a left entranceway, a sleeping platform will (353) be built against the left wall in the front room (Figure 18). This room frequently has a back door, and the open doorway leading from (354) front room to kitchen is arched. The kitchen fireplace, located opposite the door, is used for cooking food to be offered to the deity and then given to worshipers. A sacred room, entered through an arched 346 doorway identical to doorways separating front and kitchen rooms in 778 houses and temples, replaces the hagotu found in houses. Within the sacred room the deity's image is placed upon a shelf to the right. Besides other minor storage platforms, there is usually a storage platform covering the sacred room. Unlike houses, a temple does not have a bathroom.

Badagas also build temples which are variants of a small Hindu 346 temple type constructed all over India. Although these vary in size 778 and shape, they contain certain basic features. The deity's image is 532 housed in a small, dark inner sanctuary surrounded by brick walls and often surmounted by an ornate cupola. Images of animals, goddesses, gods, and saints constructed from terra cotta or rod metal covered by mortar, then painted over with many bright colors, often cover a 346 cupola. Attached to the deity's room there may be one or two rooms, but sometimes there is an open-sided shed with compacted earth or cemented floor, pillars of stone or wood, and a roof covered by corru- 778 gated iron sheets or tiles. In front of any Shiva temple there is

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)

AW50 Badaga AW50
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

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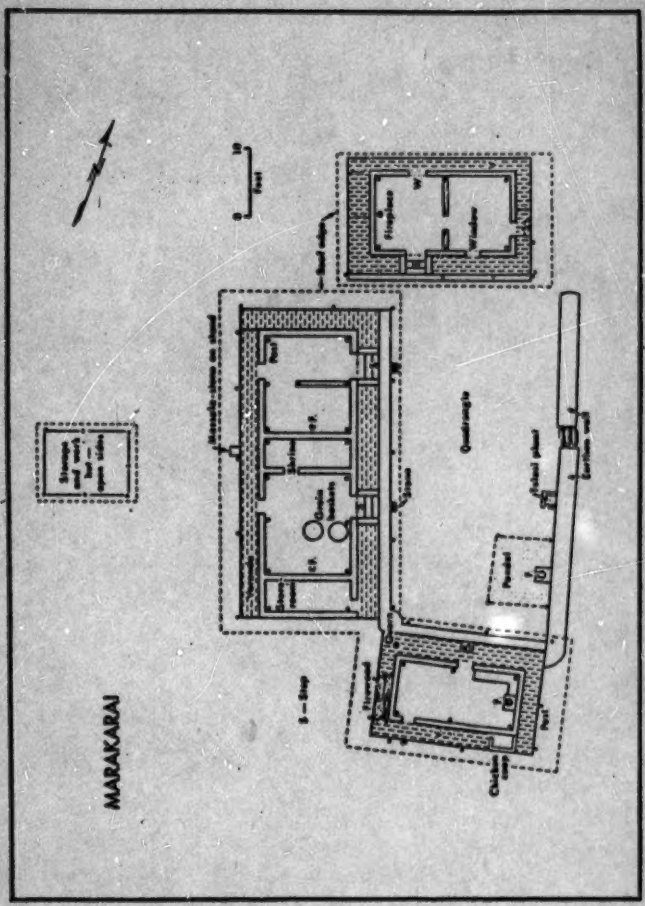

Figure 22. A Wynaad Badaga hamlet

368 there is a burial-cremation center. All communities are in easy walk-
ing distance from roads, and narrow paths--sometimes running over
361 dikes separating wet rice fields--are used to gain access to roads.
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Houses, temples, and shrines. Excluding certain resemblances
342 in the interior plan, the Nilgiri Wynaad Badaga house type is quite
[184] different from the one used by upper Nilgiri Badagas. Each house has
an earthen platform, often partially made with fine earth from termite
hills (Figures 22 and 23). Six large posts embedded in the platform
are surmounted by pole plates supporting a series of rafters. Out
from these posts, on or along the edge of the platform, there are
additional lesser posts surmounted by pole plates supporting the
rafters. The steep-sided hipped roof slopes down from a short hori-
zontal crest to a height of about five feet from the ground (Plate
(824) XII, B). Most roofs have rice straw thatch over bamboo strips lashed
onto rafters, but a few houses now have tiled roofs. A rectangular
house wall raised around the six large posts is constructed with mud
similar to that used in the platform. The wall is built around wooden
door frames and occasional window frames. Because there is space left
between the wall and platform edges, a veranda runs around the house.
An entranceway edged by shallow walls, typically made by Nilgiri
Wynaad Badagas, often runs across the veranda. In a house-row some
side walls serve two houses, the roof crest is elongated, and a ver-
• [353] anda usually runs around the combined houses. A shrine or storage
room built next to a normal dwelling is incorporated into a house-
row. If a house front is considered to be the side edging a courtyard,

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Figure 23. Occupance forms constructed by Wynaad Badagas and Paniyas

342 an entranceway may be placed on either its left or right side. In addition to the front door, a rear or side door is also included. A (231) chicken coop is sometimes built on the veranda, and a large grain (353) basket, quern, firewood, or other objects may be stored there. In house interiors, through placement of storage baskets or dividing wall construction, a left kitchen side may be visibly differentiated from the right living area and sleeping side. If there is no visible reminder, occupants simple remember that such a division exists. As (352) (513) there is no sleeping platform, household members sleep on mats spread over the floor each night. The kitchen fireplace is located next to (354) (353) the center of the left wall, and there is sometimes a large circular drying basket suspended over it. An upper storage platform extending over the warmer kitchen side is reached by a ladder.

346 A Nilgiri Wynaad Badaga temple may outwardly be constructed somewhat like a house (Figure 23). The Devala temple has no inner or outer posts, so squared wooden rafters are attached to wall plates and (178) an emplaced ridgepiece. The hipped roof is tiled. Inside the temple there are two large stone bulls (Nanthis) and an altar next to the center of the rear wall. Temples of a distinctive type serving as worship centers to Badagas and their neighbors have square bases, grilled woodwork in side walls, and pyramidal roofs plated with copper (178) sheets (Plate XII, C). In each temple's interior there is a walled room holding a deity's image, a ceremonial knife, and other ritualistic paraphernalia. Smaller shrines with similar appearance (Plate XII, D) (177) have platforms in their central interiors. The sacred structures with pyramidal roofs are identified with so-called Chinese temples in